

a new convert, in order to make clear to him the unknown from the known, and to enlarge the morals of the village to that of the world." /

451. The first attachments on the body.

Ethnographical studies

have established the fact that things were first hung on the body

as amulets or trophies, that is, for superstition or vanity, and that

the body was painted or tattooed for superstition or in play.

The notion of ornament followed. The skull and body have been

deformed and mutilated, and the hair has been dressed or removed,

in order to vary it and produce effect. Savages lie in ashes, dust,

clay, sand, or mud, for warmth, or coolness, or indolence, and

they could easily find out the advantage of a coating on the skin

to protect them from insects or the sun. Three things resulted

which had never been foreseen or intended, (i)

It was found

that there was great utility in certain attachments to the body

which protected it when sitting on the ground or standing in the

water. Play seized upon the markings, and the men of a group at

last came to use the same markings, from which resulted a group

sign. The marks came to be regarded as ornamental. Some

attachments had great utility for males in fishing, hunting, fight-

ing, running, and some kinds of work. (2)

Goblinism seized

upon the custom and gave it new and powerful motives. The

group mark became hereditary and maintained group unity with

goblinistic sanctions. Some hanging objects were thought to ward

off the evil eye. Others were amulets and prevented sorcery.

(3) The objects hung on the body might be trophies taken from

animals or enemies. These things consciously, and the others

unconsciously, acted on vanity. When all wore things attached to

the body a man or woman did not look dressed,
or "right"
without such attachments. He or she looked
bare or naked.
They were ashamed. This is the shame of
nakedness. The
connection of dress with warmth and modesty is
derived and
remote.
452. The fear of sorcery. The reason for
retiring to perform
bodily functions was the fear of sorcery, if an
enemy should get
possession of anything which ever was a part of
the body.

¹ Wellhausen, *Skizzen und Vorarbeiten*, III, 194.